

# Reall Persecution, or the Foundation of a general Toleration, Displaied and Portrayed by a proper Emblem, and adorned with the same Flowers wherewith the Scoffers of this last age have strowed their Libellous Pamphlets.

Esay. 28. 22. Now therefore be ye not mockers, &c. 1 Pet. 3. 13. And who is he that will harm you, if ye be followers of that which is good. Vers. 14. But to you that suffer for righteousness sake, happy are ye, be not afraid of these men nor troubled. Vers. 16. Having a good conscience that whereas them that thus speak evil of you as of evil doers, they may be ashamed that thus falsely accuse you, &c.

1. **M**artins Eccho, pag. 16. Loving friends and neighbours, stand still gaping with your mouths open, and quietly bow down your backs whilst you are bridled and saddled, and let the holy humble gentle Presbyterians get up and ride, &c.

2. They deal very gentle with you, though the Proverb be, Set a beggar on horse-back and he will ride to the Devil.

3. Though they have spurs, yet they will not use them; yet if they do chance to gall your backs and shoulders, and force you to cry out, &c.

4. Then you shall have liberty to leap out of the frying pan into the fier, by making your appeal to the Common-council of Presbyters.

5. Here you shall have Reboams answer, our fathers the Bishops chashtis'd you with whips, but we will chasfise you with scorpions, &c.

6. For the same power which was lately resident in an Arch-bishop, is inherent and of divine right in every Presbyter.

7. Hath not the Protestant Religion been lockt up in the brest of the Assembly.

8. Hath not your Faith been pind on their sleeve, and you must take the result of them whether it be right or wrong.

9. You have ingag'd to supprese Prelacy, High-Commission, &c. thus you have beat the bush, but the Presbyterians have caught the bird.

10. Thus to shun the smoak, you have leapt into the fire.

11. Pag. 7. 8. Be ye mounted upon your great Horses, that trundle you to and fro from London to Westminster.

12. Mount all your Cannons, and advance like mighty men of valour, &c. even whole black Regiments of you into the Fields.

13. Pag. 21. Presbytery is but a shift at a pinch, what good the Devil will have of it, I know not.

14. Who knows the luck of a lowzy cur, he may prove a good dog.

15. Pag. 5. 6. Sir John Presbyters life is like neither, to be long nor good.

16. He will be brought to some sudden unimely end, perhaps to hanging.

17. Presbytery shall have but a short time to do mischief in, and then the people will sing, Hey tosse the Devils dead.

18. The Synod shall speedily be dissolv'd, and the Devil chain'd up.

19. Rejoyce oh England, Presbytery shall shortly have never a child to vex thee, or to suck up thy fat.

20. Then farewell Assembly of Divines dissembled at Westminster, Sir Simon Synod and his son Presbyter Jack.

21. Pag. 5. The barbarous Caniball Sir John Synod, &c.

22. Let him suffer his teeth and nayles to be pluckt out and cut off by an Independent Barber.

23. That hereafter he may never bite or scratch more.

24. Well Sir Simon, if you will not mend your manners, Martin will observe all your postures.

25. An Martin will set Christopher Skale-skie, Rowland Rattle-priest, Martin Claw-clergy, and Bartholmew Bang-priest upon your back.



For Opposing Authority Reviving the Assembly by  
disturbing the government by Presbytery and  
excuse by giving them in mockery calling the  
ministers presbytery riding slaves, horse louches lormorants  
goebellyd Idoll consistory of devills etc. hath not this dis-  
covered Ishmaels carnall spirits persecuting godly Isaacs.

26. And in time these will pull down your Synod, and your spear about your ears.

27. Behold a Troup comes, Sir Simon Martin is of the tribe of Gad.

28. Though a Troup of Sir Johns overcome him for a time, yet he will overcome him at last.

29. Martin is revolv'd to jeer you out of your black Cloaks and Casocks.

30. Martin intends no longer to dally with you, but to handle you without mittins.

31. He'll thwack your Casocks, and rattle your jackets.

32. He'll stamp upon the pance of your villany, and squeeze out the garbidge of your iniquity.

33. He is resolved to beat you and your son Jack into a mouse hole.

34. Ther's not a man of Martin, but is a man of valouri and mettall.

35. These all hate a Tithe divouring Priest, as they hate the Devil.

36. You stit necked Priests, turn to Martin, lest his fierce wrath confound you and your whole posterity.

37. Harken you rebellious Assembly to Martin, and persecute no more.

38. Persecution hath a thousand Jack-tricks to block up all passages, and stop all mouths.

39. Pag. 2. He turn'd Reverend Imprimatur, and here was all as sure as the Devil and Presbyter could make it.

40. Pag. 14. We employ Doctor Featley's Devil to make up a Description of the Anabaptists.

*In the Nativity of Presbytery.*

41. That the Devil made the urchin Sir John Presbyter an abject, a fugitive newly come out of Scotland.

42. Pag. 5. Like his father the Devil, he delights in black.

43. That he is fitter to be a weather-cock, then a Divine.

44. Only the evil spirit of Mercury presents him to be the Devils goat-head.

*A Pamphlet against Tithes.*

45. The sabred Ordinance of Tithes was wisely thought on before the Directory.

46. Because he is worse then an Infidel, and denies the faith that provides not for his Family.

47. My Lord the Defendant, smells of a fat Benefice.

48. See, his pockets are full of presbyterian Steeples, the Spires stick under his girdle.

49. Ha, ha, ha, Instead of weather-cocks, every Spire hath got a black box on it.

50. Instead of Moses, Aaron, and the two Tables, we shall have Sir Simon, and Sir John, holding the late solemn League and Covenant.

51. And then that spotlesse sacred Ordinance of Tithes, the two Table of our Presbyterian Gospel, painted on all the Churches in England.

52. O brave Sir Simon, the bels in your pockets chime all in; ours chime all out.

53. I pray you give us a funeral Homely for your friends before you depart, here is twenty shillings for your pains.

54. Tis Sacridge to bring down the pris, as it was in the beginning, is now, and shall be ever more, world without end.

55. Our temporizing Doctors are not so simple to swim against the stream.

56. Their Religion moves upon the wheel of the State.

57. I would your Lordships would call in your Ordinance for Tithes, and turn them to the peoples good wils.

58. Then we should have a tithe Pig sold for a penny. *Sacred Decretall.*

59. The Ordinance permitting none to Preach but such as are Ordained, is a Patten of the Spirit worse then the Monopoly of Soap.

60. Sir Johns gums being lately rubd with a Parliament curall, that late Ordinance is made to put his boarish tusks and iron fangs in execution.

61. Therefore we wisely consulted of a Committee of Examination to be chosen out of us.

62. It must not be esteemed a Court of Inquisition, that's Popery.

63. Only an inlet to a thorough Reformation, that's a goodly name, may do much good.

64. O ye two houses of Parliament, make an other Ordinance, that all the martins may be made to fly the three Kingdoms the next Midsummer with Cuccoes and Swallows.

65. That so we may have a Blew-cap Reformation, amongst bats, owles, jackdaws, & wood-cocks.

66. Then Blew-cap for us.

Reverend Assembly, up arise and jog,  
For you have fairly fift, and caught a frog:  
Now you have late four years, pray can you tell  
A man the way, that Christ went down to Hell.  
In these two years, what can a wise man think,  
That you have done ought else, but eat and drink:  
Presbytery climb'd to the top of fame,  
Directory and all from Scotland came;  
O monstrous idleness, alack and welly,  
Our learned Clergy mind nought but their belly.

I U D E 17, 18, 19.

Beloved, remember the words that were spoken by the Apostles and our Lord Jesus Christ.

How they told you there should be mockers in the last times, who should walk after their ungodly lusts.

These are they that separate themselves sensual having not the spirit.

These are they that make it their common practise and delight to cast reproach and contempt upon the Gospel, and the faithful Messengers and Ministers thereof.